

Analysis of Korean Proverbs About Friendship

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Annotation: This article discusses the conceptual and figurative components of the concept of "friendship" in Korean proverbs. The structural types of proverbs are also analyzed, which allows to reveal the essence of the relationship between the subjects indicated in it, to better understand the meaning of the proverbs. The centuries-old cultural experience of the people is reflected in the articles. If we look at the folklore genre of the Korean people, proverbs that have been passed down from generation to generation still hold a special place among Koreans. The concept of "friendship" that we are going to discuss in this article is one of the concepts available in these languages.

KEYWORD: proverb, friendship, value, understanding, people.

Introduction. Language has always had a social character since its inception in society, and it is a means of communicating and exchanging ideas that people have in the process of social work. At the same time, it is one of the most important symbols of the nation's spiritual image and identity, an invaluable mirror of human thought. Just as each language has its own origins, history of formation and development, so Korean language has its own history and dialectic of origin.¹

Of course, proverbs play an important role in studying the mentality of a particular people. Because the proverbs reflect the unique customs and culture of this people. We know that every nation has its own way of speaking. Conversation involves a variety of slang words, phrases, proverbs, and so on.

Koreans also use proverbs many times in their conversations. The proverb is an example of the oral tradition of the people formed over the years.

Main part. Proverbs are the life stories, wisdom, spiritual wealth and cultural heritage of the people, tested in thousands of years of experience. The world of proverbs is a "fertile ground" for research by scientists in various fields - paremiologists, linguists, literary critics, folklorists, ethnographers. This is natural because the proverbial form, while concise and simple, can be viewed from a variety of research perspectives. Proverbs, as a semantically and structurally complete text, also attract the attention of text linguistics, a relatively young branch of linguistics. Different proverbs in the same language, even in languages that are close to each other or even not related to each other at all, may belong to the same logical type and show the same sign. Therefore, they are directly related to logical semantics and semiotics.

¹ Chung Suk-Bae, Park Chung-hye, Yu.V. Vanin. Lectures on the history of Korea. - M. Exlibrispress, 1997. p. 45.

Proverbs have always fascinated people. The wisdom of such a living, "moving" people is constantly being collected and studied. In linguistics, a linguist sees the nature and laws of human speech, its history, and the exchange of lexical meanings and grammatical forms. Proverbs help to understand the unique artistic worldview and taste of the people.

Every nation has its own heritage of proverbs. The collection, systematization, detailed study, and publication of this heritage are in the focus of the world's folklorists. B. Rahmon, Sh. Roziy, H. Zarifov, B. Karimov, M. Afzalov, S. Ibragimov, Sh. Riza, O. Azimov, S. Khudoibergenov, R. Jumaniyazov, H. Shams, M. Rakhmonov, R. Kamilov made significant contributions to the study and publication of Uzbek folk proverbs. A special place belongs to the collection of Uzbek folk proverbs compiled by B. Sarimsakov. The collection of proverbs in Russian literature began in the XVII century, and in the XVIII century for the first time such scholars as V. N. Tatishev, A. I. Bogdanov, M. V. Lomonosov, V. Dal prepared for publication.

At the end of the 17th century, research on the collection of proverbs began in Korea. In the 16th and 17th centuries, Korea's victory in the struggle against the Japanese and Manchu invasions led to the growth of the national consciousness of the Korean people and the development of Korean culture in general. At the same time, there was a deep interest among writers and scholars in folklore, especially proverbs as one of the most important subgenre genres of folklore.

In 1982, Lim Soo, a Korean scholar and lecturer at St. Petersburg State University, published a book, Korean Folk Proverbs. According to G. Permyakov, this is the most complete collection of Korean folklore published in Russian. This is evidenced by the fact that the collection includes examples of folklore, beliefs, riddles and more than three thousand proverbs.

In his collection of Korean folk proverbs, Lim Su divided the proverbs into 3 groups: portable motifs of general meaning, direct general meaning motifs, and general meaning in modern language. no motivational clichés.

Several scholars have also conducted research with Korean proverbs. In particular, Lim Su describes the concepts of "proverbs" and "metaphors" and "phraseological expressions" in his book "Korean folk remedies". Another Korean linguist, Chong Jin's "Great Dictionary of Korean Proverbs," also contains articles on "friendship."

Proverbs are formed from the whole life, socio-historical experience of a working people, words that reflect its centuries-old socio-historical experience. In our opinion, such considerations are like axiomatic conclusions. The researcher's task is to show how fair these are and how deep they are based on different languages that are sister and distant from each other.

The complex study of proverbs, especially in terms of content, is directly related to such disciplines as cultural studies, ethnolinguistics and ethnography. Culture is usually passed from one generation to another through language. In the early stages of social development, this was done orally, including through folklore, especially proverbs, one of the most prominent genres of such creativity.

"Proverbs are one of the most common and characteristic genres of folklore. The history, character, labor activities, and peculiarities of a people's life are sealed in proverbs or hidden in a reliable, metaphorical way, like traces of ancient life left on stone. Proverbs will live on for thousands of years, as long as the people who created them live. The language of the proverbs, with its figurative power, has been preserved for thousands of years."².

² Uzbek folk proverbs and sayings. Tashkent, 1985. p.86.

Ethnolinguistics is the study of the relationship of language to culture, to the people themselves, to their customs and ideas. E. Sepir, one of the greatest representatives of American ethnolinguistics, hypothesized that "the value of language as a starting point for the study of culture will increase." Literally, the system of cultural models of a society is expressed in the language that reflects that society.

A proverb is a model of a "piece" of society. So there is no point in understanding any world community without studying it. Without studying proverbs, ethnography cannot be bypassed as "the historical science of the origin and ethnic history of peoples, the people who are an integral part of world civilization, the formation of their culture and way of life". The uniqueness of the proverb as a genre becomes even clearer if its historical origin is analyzed as a specific phenomenon of people's life, language and art.

The first proverbs date back to ancient times. The origins of proverbs are hidden in their content. Many of the proverbs go into the realm of industrial relations, into the realm of tradition, and become an integral part of it. The poetic expression of thought in proverbs is an unconscious artistic form of reality.

Proverbs are an international genre by nature. There is no nation in the world that does not have its own articles. Because every nation leaves its life experiences in the form of proverbs for generations. That is why in the oral tradition of different peoples there are many proverbs that are close to each other in terms of content and form. Because in the life and history of every nation there are many similarities and commonalities.

Proverbs play a key role in the study of people's lives, their past economic, political and cultural life. Indeed, proverbs objectively assess different socio-economic relations, ethical and aesthetic norms of the people, religious beliefs, way of life and work, love and hate, dreams and aspirations. The famous Russian writer LN Tolstoy once said, "In every article I see the image of the people who created this article," and this confirms all of the above.

Another important aspect of proverbs is that they are exemplary. Proverbs always say an exemplary thought. But just as any exemplary thought cannot be a proverb, there are a number of conditions under which exemplary thought can become a proverb. They are as follows:

- The exemplary idea that turns into a proverb is that it has been tested in the life experience of the people for many years. Any thought tested in life experience can be convincing;
- The exemplary idea expressed in the proverb is not only individual, but also universal;
- The tested universal idea must have a concise, perfect artistic form.

It is for these reasons that folk proverbs tend to be created and forgotten very slowly. These characteristics are related to the economic, political, and cultural structure of a society, depending on the degree of stability or instability of that structure.

Proverbs and sayings have been the subject of a number of scientific studies and have been considered from different perspectives. The research of scientists who have conducted research in different regions is noteworthy for its value.

Well-known linguist V. Mieder describes the article in his book as follows: A proverb is a short, well-known sentence that contains the wisdom, truth, morals and traditional views of the people in a metaphorical and memorable way is coming from generation.³

By definition, proverbs are usually metaphorical and figurative. Although many scholars have given many definitions for the concept of a proverb, Mieder's definition is considered the best among them. Since a proverb is not a simple unit of language, it is a ready-made sentence that conveys the meaning of a metaphor with the words of wisdom or the traditional ideas of people or a nation. Also, they were created by a single person in a short time. Proverbs have long been a product of the nation as a saying.

It should not be forgotten that the purpose of the Uzbek people is emphasized by the proverb "A friend in need is inseparable." It is emphasized that the stitches do not break. This is confirmed by the Russian article "Dengi lyubit schyot".

The articles, which are an important part of the language and the invaluable spiritual wealth of the people, clearly reflect the rich historical experience of the people, their work, cultural and everyday life. The correct and appropriate use of proverbs and sayings, which are an important step in the development of language and speech culture, gives clarity, uniqueness and expressiveness to speech.

Proverbs can also vary in subject matter. These include homeland, friendship, love, loyalty, respect, and more. Such topics are common in both Korean and Uzbek.

The word friendship in the narrow sense refers to the relationship between two people, while in the broad sense it also refers to the warm relationship between families, villages, relatives and countries. One of the most important qualities of friendship is sincerity, honesty, loyalty and, of course, loyalty. There are many examples of this in our language. Only A. Navoi wrote many poems in honor of friendship. A friend is like a dead tree, like dead soil.

As Uzbek and Korean belong to the family of agglutinative languages, it is possible to see the similarities and commonalities of the proverbs in these two languages.

Among the Korean articles below, we can find alternatives to our Uzbek folk articles. For example,

- 오랜 친구 새 친구보다 낫다. – When translating, "Old friend is better than new friend".

The Uzbek alternative is, "An old friend is better than two new friends."⁴

- 친구의 마음은 먼 길에서 안다. Serial translation - "A friend's heart is known a long way".

The Uzbek alternative is "A friend is known in a difficult day" or "A friend tests a friend in trouble".

- 친구 간에 회계 빨라야 한다.⁵ . Serial translation - "Friends should settle accounts quickly".

Uzbek alternative - "Friend with a score is inseparable".

- 빈천할 때 사귀 벗은 잊지 못 한다. Sequential translation - "You can't forget a friend you met in a difficult time".

Uzbek alternative - "A true friend is known in hard times".

³ Mieder W. International Proverb Scholarship. New York: Garland Publishing, 1993. p. 27-63.

⁴ Uzbek folk proverbs. T.Mirzaev, A.Musokulov, B.Sarimsakov. T.: "Sharq", 2005. p. 45.

⁵ Lim Su. Korean folk sayings. - Moscow, 1982. p. 79.

-친구는 옛 친구가 좋고 옷은 새 옷이 좋다. Serial translation - "A friend is better than an old man, a new dress is better".

Uzbek alternative - "New clothes are good, old friend's".

-친구가 일가보다 낫다. Serial translation - "Friends are better than family".

Uzbek alternative - "True friend is equal to birth".

"A good friend is better than a hundred relatives".

- 친구 간에 회계 빨라야 한다. Serial translation - "Friendly reckoning should be fast".

Uzbek alternative - "A friend with a score is inseparable".

Conclusion. Korean and Uzbek proverbs related to the concept of "friendship" reflect the mentality, culture and traditions of the nation and play an important role in the language of this nation. Articles about friends are diverse in both languages, with synonyms and antonyms. No matter what language or ethnic group we collect the proverbs from, there are similarities between them and we can see significant differences. The similarity is that the issue of upbringing is very similar, regardless of religion or nationality. Upbringing is almost the same in every family. But the differences in religions, the differences in the will of the nation, make a difference.

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